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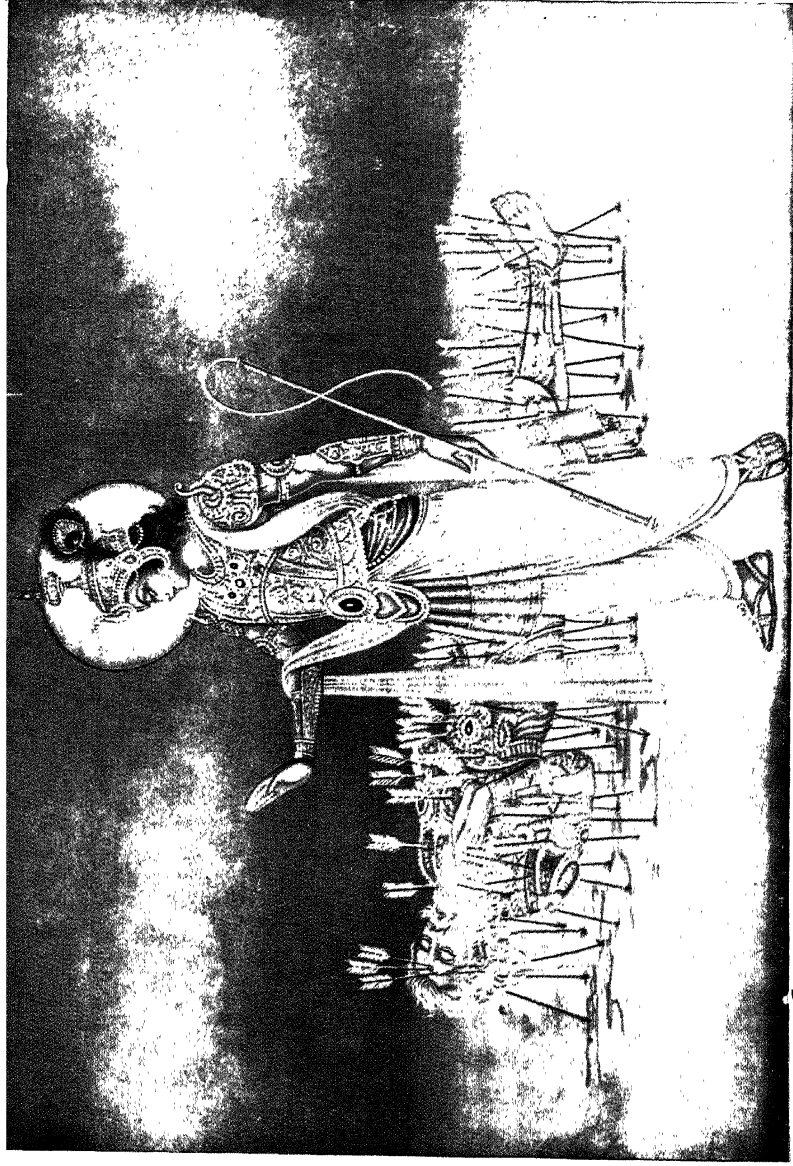
Grace on Departing Bhiṣma

ॐ पूर्णमदः पूर्णमिदं पूर्णात् पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥

He who seeth Me everywhere, and seeth everything in Me,
Of him will I never lose hold, and he shall never lose hold of Me.

(*Bhagavadgītā* VI. 30)

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त्रिभुवनकमनं तमालवर्णं
रविकरगौरवराम्बरं दधाने ।
वपुरलककुलावृताननाब्जं
विजयसखे रतिरस्तु मेऽनवद्या ॥

(*Bhāgavata* I. ix. 33)

"May I cherish motiveless love for Śrī Kṛṣṇa, the friend of Vijaya (Arjuna), who has assumed a personality, charming to the three worlds, dark as the Tamāla tree and clad in excellent robes brilliant as the rays of the sun, and whose lotus-like countenance has curly locks floating about it."

Unto Bliss

Remember: inaction is neither dependence on God nor even dispassion. Complete submission to God makes one's life strenuously active in His service. A servant of God is never sluggish; he remains always busy in the service of the Almighty with increasing zest and zeal.

Remember: idlers and those who shirk work often seek to dissemble or justify their indolence and inactivity under the masquerade of submission or dispassion; but, really speaking, it is nothing but transgression on their part.

Remember: he who has delivered himself to God will, for the sake of His pleasure, meticulously devote every moment of his life to pursuits which are agreeable to Him. He will indeed have no respite from the service of the Lord. He will keep his sense-organs, mind and intellect incessantly engaged in doing service to Him.

Remember: they who choose to remain idle or drowse away their time or revel in transgression under the pretence of submission to God deceive themselves. Inactivity is a gross form of Tamoguṇa (darkness), whereas submission to God is the fruit of Sattva (the quality of goodness). These two can never converge.

Remember: those who are imbued with the spirit of dispassion nurse no attachment in their heart for any object of enjoyment either of this world or of the next, nor do they crave for anything; while they are extremely steadfast in their spiritual practice, Sādhanā. As long as there is attraction for the world one does not fully betake oneself to the path of God-Realization. Attachment towards the world repeatedly drags the mind towards sense-enjoyments. When, however, worldly attachment yields place to dispassion, one gets completely absorbed in the striving for God-Realization. How, then, can there be any room for inactivity under such circumstances ?

Remember: we start with an enquiry as to what is worth discarding, and what is worth acquiring; what is rooted in sorrow, and what is of the nature of bliss; what is transient, and what is eternal; what is unreal and what is real; what one has to get rid of in one's life and what one has to attain. After a critical examination when one comes to the definite conclusion that God alone is worth choosing—that He alone is of the nature of abiding bliss, that He alone is eternal and true, and the one ultimate goal of human existence—and that apart from Him all other enjoyments whether of this world or of the other, are worth spurning, because they are rooted in sorrow, and are perishable and so unreal and that they have to be completely abandoned, there develops in the heart an affinity for Him and an automatic aversion from the objects of enjoyment. Through such dispassion one acquires the sixfold riches, viz., Śama (control of mind), Dama (subjugation of the senses), Titikṣā (endurance), Uparati (indifference towards sense-enjoyments even when available), Śraddhā (unquestioning faith in God, in His realization as well as in the words of saints and scriptures that unfold the

means of realizing Him) and Samādhāna (eradication of all doubts).

Remember: when one has acquired these sixfold riches there wells forth in the heart a burning desire for final beatitude—God-realization. At this stage the striver forgets everything else and betakes himself with a firm resolution to spiritual practices. His mind and senses, intellect and reason, all turn introvert and unflinchingly take to the path of God-Realization. Hence those who resort to inactivity under the name of dispassion are absolutely deluded.

Remember: in a state of resignation to God a devotee's life is uninterruptedly and absolutely dedicated to the service of God. And with the upsurge of dispassion he gets absorbed in and becomes one with his striving for God-Realization. Inactivity or sloth is out of the question in either case.

Remember: the actions performed by such strivers are dissimilar to those of sensual persons. The actions of the voluptuous lead to bondage, whereas the actions of these strivers secure liberation from the bondage of action. That is why the actions of the latter do not go by the name of actions but are known as 'disinterested service', 'Devotion' or 'wisdom'.

"*Śiva*" (*Kalyan*)

Sweet, Sweet Krishna !

—By S. Lakshminarasimha Sastri, B. A.

मृद्वीका रसिता सिता समशिता स्फीतं निपीतं पयः
स्वर्यातेन सुधाप्यधायि कतिधा रम्भाधरः खण्डितः ।
सत्यं ब्रूहि मदीयजीव भवता भूयो भवे भ्राम्यता
कृष्णेत्यक्षरयोरयं मधुरिमोद्गारः क्वचिल्लक्षितः ॥

(Jagannātha Panditarāja—*Śāntavilāsa* 7)

Śrī Kṛṣṇa !.........Kṛṣṇa ! how deliciously does the name roll on the tongue steeping our very being in an ecstacy of delight ! Could there be anything sweeter than these two syllables—Kṛṣṇa !—anything more enchantingly luscious in all this vast world or in that Abode of Delights, the Swarga ? Oh, thou my capricious mind, that ever hankerest after sensuous delights ! ponder only for a while and admit the truth ! Here, on this bounteous earth, hast thou indeed feasted on nectarine grapes, tasted the sweetness of sugar, and sipped in the fresh foam-crowned milk ? And in the course of thy countless peregrinations in the various worlds in thy past births, surely must thou have tasted the nectar, far famed for its sweetness; and perchance indeed shouldst thou have tasted the dewy sweets off the lips of Rambhā and the other celestial courtezans. But hast thou, in the course of thy innumerable wanderings in all these spheres of delight, hast thou indeed tasted anything sweeter than the Name. Kṛṣṇa ?

The mind is ravished and paralyzed in a coma of lingering, lingering sweetness, the tongue draws out sweetly that dulcet Name, as if the appetite grew by what it fed on; the soul is enthralled; our very being is cut off its moorings and set adrift to toss and loll on the swelling billows of the ocean of Ānanda ! The music of Orpheus is fabled to have charmed the dragon; but the bewitching

music of Kṛṣṇa-Nāma charms at once the furious dragons of our Indriyas that ever keep such cruel vigil on our Spirit, tormenting our selves with such fiery and fruitless passions—all these dragon-like senses are stilled by the ineffable music of Kṛṣṇa-Nāma, and more, they thereafter hanker after nothing but the Divine Name, after that Abode of All Beauty signified by that Nāma—कृष्णाभिधानं महः as Līlāśuka would say. What then is there in Kṛṣṇa-Nāma, that it should possess this rare sweetness and potency?

It is a supreme fact that the Name and the Object thereby signified—the अभिधानम् and the अभिधेयम् are inextricably connected with each other; in fact, they are one and the same. The *Māṇḍūkya Upaniṣad* clinches the issue is emphatic terms: ओमित्येकाक्षरमिदं सर्वं..................सर्वं ह्येतद्ब्रह्मायमात्मा ब्रह्म। (*Mānḍ*. 1-2). Were we only to ponder on this dictum, how profoundly true do we find it is! Is there anything in all this universe that is not comprehended by a Name, by a word? Every object that we light upon with our sensory apparatus instantaneously records itself on our cognitive faculty as a Word-Form alone. Try however much we might, we can never conceive an object apart from its Name. As Śrī Śankara Bhagavatpāda admirably puts it in the *Māṇḍūkya Bhāṣya* "सर्वोऽपि वाक्प्रपञ्चः...........ओंकार एव...........तदभिधायकत्वात्। ओंकारविकारशब्दाभिधेयश्च सर्वः प्राणादिरात्मविकल्पोऽभिधानव्यतिरेकेण नास्ति—The Praṇava (Om) is the substratum of the entire illusion of the world of speech. And Praṇava is essentially the same as Ātmā. All the illusion such as Prāṇa and the rest that have their substratum in Ātmā and denoted variously by various words which are, in turn, all modifications of Om—all this illusion cannot exist without Names." As the *Chhāndogya* puts it—वाचारम्भणं विकारो नामधेयम् (VI. 1. 4). Modification is only a Name, a Form arising from speech. Again the Śruti sums up this concept in the pregnant dictum सर्वं हीदं नामनि—All this is indeed rendered possible for experience by names alone.

Hence we have it on the supreme authority of the Śrutis that all that is perceived is in the form of names, in the form of words. Again to quote Śrī Śankara Bhagavatpāda यदिदम् अर्थजातम् अभिधेयभूतं तस्याभिधानाव्यतिरेकात्।—all the diverse objects around us, signified by names, are not different from their corresponding names; nor again are the different names different from Om; and hence, verily, is everything the Praṇava. Hence it is evident that अभिधानाभिधेययोरेकत्वेऽप्यभिधानप्राधान्येन निर्देशः कृतः—ओमित्येकाक्षरमिदं सर्वमिति—"the Significant and the Signified being identical, the Significant (अभिधानम्) is given prominence, and hence it is that Om, the name, this word is all this" (*Māṇḍūkya Bhāṣya*). It is therefore abundantly clear that the Significant and the Signified (अभिधानम्, अभिधेयम्), the words and the sense, are inseparable and, indeed, eternally one. Fully aware of this profound truth, Mahākavi Kālidāsa embodies this idea in his *Raghuvaṃśa*—"I worship the parents of the world, Pārvatī and Parameśwara, who are ever inseparable and one like the word and its sense.—वागर्थाविव संपृक्तौ.........जगतः पितरौ वन्दे॥" But this very intimate relationship between, nay, the identity of, the Significant and the Signified may not be clear on superficial considerations; but a close study would surely reveal this oneness. When, for instance, we hear the word गौः (cow), at once an object with four feet, a pair

of horns, a hump, a pendulous mass of flesh below the neck (सास्ना) and all the other appurtenances is registered in the understanding. Conversely, when an object with the aforesaid appurtenances—horns, dewlap, hump etc.—presents itself to our understanding, instantaneously or rather simultaneously the name गौः (cow) is flashed and registered in our intelligence. Were not name and object identical, then when we call an individual named Devadatta, he must not respond to our call. But experience belies such a stand. Devadatta, being addressed by name, inevitably responds, his name and himself being one. There is the curious case recorded of Dr. Crippen, who, accused of uxoricide and fleeing disguised to America for safety, being accosted by name by a plain-clothes man on board the ship by which he was sailing, involuntarily and incautiously too, turned round and betrayed himself. Why? Because of his being identical with his name. And when we utter the word Devadatta, that name comprises in itself not merely the corporeal body of that individual but all his psychoses including his soul. Otherwise—were his body alone Devadatta and not his soul—on accosting him by name, his body alone must come towards us but not his soul; or again, if the name applies only to his soul and not to his body, then, on being accosted, his soul alone must come to us, but not his body. But actually that entity known as Devadatta, comprised of body, psychoses and soul—that, in all entirety, responds to the name. Hence the Name stands for, and is, the Form in all entirety.

But an objection might be raised at this juncture. If it be argued that all objects have names, and all names signify objects, how are we to account for many meaningless sounds which apparently signify nothing? The objection itself is meaningless. Certain words are apparently meaningless, not because they do not signify anything at all, but because they signify something far beyond our ken, their gross object—counterpart being absent or supra-cognitive. To put it more clearly, many of the letters of the alphabet, standing by themselves, signify nothing that is known to us in the material world around us. But Āgamas tell us that such isolated and apparently unintelligible sounds are mystic symbols signifying different modes of the Divine. The entire alphabet, according to Pāṇini, emanated from Maheśwara. And since, from the Vedantic stand-point, all effect is non-different from cause—the letters of the alphabet must needs stand for, and partake of the nature of, Maheśwara. Hence it is that certain *Mantras* happen to be mere strings of letters conveying, apparently, no tangible sense. But these letters are certainly not meaningless nor non-significant; but they convey an import higher and subtler than what we perceive. Hence no sound, no word, no name is without its object-counterpart.

But it may again be thoughtlessly objected that many new things which we have never seen before can have no names, and therefore the Significant-Signified identity fails But the objection is weak. First, every unknown object that was, that is and that shall be has a name—generic it may be, and not specific—but still a name, and that name is ओम् (Om)—ओमित्येकाक्षरमिदं सर्वम्। Secondly, the moment we come across a new and hitherto un-

known object, the first thing we do is to give it a name; and why do we hasten to give it a name unless Name and object are inseparable and identical existents? The school boy draws a triangle and immediately names the corners A B C. The chemist discovers a new compound and immediately gives it a name according to fixed scheme of nomenclature. The physicist invents a new apparatus and gives it a name suggestive of its specific functions. What object therefore is there in the universe that has not a name, and what name is there that does not signify an object? The Significant and the Signified, the अभिधानम् and the अभिधेयम् are thus seen to be inextricably connected, *i. e.*, eternally identical. It were therefore idle to pretend "what is there in a name?—a rose would smell as sweet with another name." Everything is there in a name. You may not call it a rose, but another name at least you must give it, and that new name, different as it may be, is still a name! It is certain, therefore, that, in the phenomenal universe, Name and Form are inextricably linked up and signify the Name-Form (नाम-रूप) complex. It was probably with this idea that St. John wrote: "In the beginning was the Word, the Word was with God and the Word was God!" However differently Christian divines might choose to interpret the passage in consonance with their theological dogmas, this verse from St. John seems to be a paraphrase of the Māṇḍūkya Mantra: ओमित्येतदक्षरमिदं सर्वम्······सर्वं ह्येतद्ब्रह्म······अयमात्मा ब्रह्म. It would be profitable to study at this juncture what the grammarians (वैयाकरणाः) have to say on the ultimate Nature of the Name-Form complex. According to them, the Name-Form complex that we call the universe is an emanation, through stages, from an undifferentiated Sound-Form matrix, the Akhaṇḍa Sphoṭa (अखण्डस्फोटम्), which is eternal, and for them, the highest reading of the Reality. But such a view of the Vyākaraṇas, syncretized with the Vedantic view, will elucidate the problem of the objective universe, demonstrating, at the same time, the identity of अभिधानम् and अभिधेयम्. The Highest Reality of the Vedānta, the Nirviśeṣa Brahma, can, in a way, be described as अस्ति भाति प्रियम् corresponding to Existence, Knowledge and Bliss. But this Nirviśeṣa Brahma, when regarded as in conjunction with Mūla-Avidyā (Primordial Nescience)—engenders the Bindu or the Ahankāra (Ego) which later evolves as Nāda from which the Name-Form (नाम-रूप) universe emanates. And this evolution of the Name-Form universe from Nāda or Sphoṭa as the grammarians would call it, proceeds from the most subtle to the most gross form through the stages of परा, पश्यन्ती, मध्यमा and वैखरी (Parā, Paśyantī, Madhyamā and Vaikharī), until as the Vaikharī, it becomes the manifest Sound-Form universe. And at no stage is the Name different from Form,—from the undifferentiated Akhaṇḍa Sphoṭa to the gross universe. And this view certainly lends strength to our doctrine of the identity of the अभिधानम् and the अभिधेयम् the Significant and the Signified.

The absolute non-difference and identity of the Name and the Named नाम and नामी having been established, now are we in a position to understand why Kṛṣṇa-Nāma is so supremely delicious:—because of Kṛṣṇa-Nāma being identical with Śrī Kṛṣṇa Himself! We have seen

that all Name is but Om, but Om itself is nothing but Śrī Kṛṣṇa, since He Himself declares गिरामस्म्येकमक्षरम् (*Gītā* X. 25)—Among the words I am the One syllable Om. Hence He is non-different from His Name. And with regard to Him, the Śrutis volubly declare रसो वै सः— He indeed is all Rasa—सर्वगन्धः सर्वरसः इत्यादि (*Chhānd.*). And what is Rasa unless it is perennial Bliss ? Or whatever is conducive thereto ? Nothing else indeed in all the world can delight us as His Name, His Līlās, His nonpareil Form can.

मधुरं मधुरं वपुरस्य विभो-
र्मधुरं मधुरं वदनं मधुरम् ।
मधुगन्धि मृदुस्मितमेतदहो

"Sweet, sweet is the Form of the Lord; sweetly, sweetly beautiful is His Face; sweet indeed is His enchanting smile steeped in honeyed sweetness" sings the poet Līlāśuka, in an attempt to compute the sweetness of the Lord's Form; but then he finds that he has embarked on an impossible task. To attempt to describe the sweetness of the features of Kṛṣṇa ! Why, the Śrutis themselves in all humility confess their utter ineptitude to compass His nature, यतो वाचो निवर्तन्ते अप्राप्य मनसा सह (*Taitt.*). Hence the poet takes his cue from the Śrutis, and contents himself with summing up the Lord's nature inadequately with the words मधुरं मधुरं मधुरं मधुरम् Sweet, sweet, sweet, sweet indeed is all about Him ! Jayadeva too merely paraphrases the Śruti Vākya when he describes the Lord as हरिमेकरसम् etc. "Hari the quintessence of all Rasas."

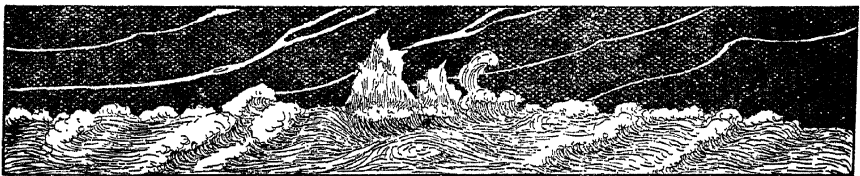
What is Rasa, then ? It is something whose import no words can fully nor adequately convey. Roughly, it might be regarded as that feeling of delight that fills every pore, as it were, of our being, a delight that never cloys, but serves to steep the soul in, or rather, restores the soul to, its pristine nature of Ānanda. All the refined emotions of the heart, essentially of the nature of Sattva, sublimated from all grossness of Rajas and Tamas, that calm, that peace that passeth understanding—that may be regarded as the essential nature of Rasa. All the other so-called Rasas of the Ālankārikas are the various modes or Pariṇāma or evolutes of that Śuddha Sattva in association with varying degrees of the grosser Guṇas, Rajas and Tamas. It is interesting to note that the Bhagavān Himself says रसोऽहमप्सु कौन्तेय। "Sapidity I am in waters"(*Gītā* VII. 8). Is it not curious that the Bhagavān should describe Himself as, of all things, the sapidity in waters ? What then is रसत्वम् according to Śrī Kṛṣṇa ? Let us turn to the definition of Rasa according to the Naiyāyikas and see what Rasa is assigned to water by them. रसनाग्राह्यो गुणो रसः……जले मधुर एव । "The Guṇa that is cognized by the tongue is Rasa…In water there is मधुर (sweetness) alone." This attribution of sweetness as the Rasa peculiar to water by the astute Tārkikas is somewhat intriguing, and hence is well worth a study. In common parlance. sweetness (माधुर्य) is associated with honey, grapes and sugar. But is not the definition of माधुर्य as the quality peculiar to water a little contrary to accepted terminology ? Nevertheless the Nyāya definition certainly seems more apt. Perennial sweetness certainly never abides in grapes, sugar or honey. Delicious as they may taste at first, they cloy too soon on one's tongue.

But which man has ever got sated with the limpid, cool refreshing waters of the springs ? No man alive indeed has ever got averse to tasting water, and hence, being eternally agreeable, must necessarily be ever sweet. So too, again, many objects of the world, our wives, offspring, wealth and all earthly possessions may savour sweet for a while, but they cloy our appetite sooner or later in our lives. But whoever has tired of the ever-sweet, ever-agreeable Ātmā which is in us all, and because of which everything else, husband, wife, children and wealth are dear, as the *Bṛhadāraṇyaka* would say ? न वा अरे पत्युः कामाय पतिः प्रियो भवति, आत्मनस्तु कामाय पतिः प्रियो भवति । इत्यादि (*Bṛh.* II. iv. 2—5). And who indeed is that Ātmā, the ever-sweet, the ever-agreeable, because of whom everything else is sweet ? Again the Lord Himself supplies the answer अहमात्मा गुडाकेश सर्वभूताशयस्थितः । (*Gītā* X. 20). I am the Ātmā (Self), Oh Guḍākeśa, seated in the hearts of all beings. Hence, may we not correlate the dicta रसोऽहमप्सु कौन्तेय and रसो वै सः together and conclude that, even as the crystal cool waters never cloy on one's palate, so too does the Ātmā, the indweller in all, is never disagreeable ? Wherefore ? Rasatva or Mādhurya is there in the waters, and Rasatva or Madhuratva is there, a millionfold so, in the Ātmā. Hence, as the Tārkika would put it in a syllogistic form आत्मा रसवान् मधुरत्वात् जलवत् । "Ātmā is replete with Rasa, because of its sweetness or agreeability, like the sweetness of water." No wonder, then, that Līlāśuka should burst into a paean of rapturous song—मधुरं मधुरं मधुरं मधुरम् । No wonder, then, that the Eternal Abode of Sweetness, Śrī Kṛṣṇa and His manifold names,—Name and Form being inseparable as already seen—must ever linger on the tongues of the great Bhaktas. The great Kulaśekhara would ever be supremely happy, chanting the sweet names of the Lord, and that power to chant the Divine Name alone he prays for.

श्रीवल्लभेति वरदेति दयापरेति
भक्तप्रियेति भवलुंठनकोविदेति ।
नाथेति नागशयनेति जगन्निवासे-
त्यालापिनं प्रतिदिनं कुरु मां मुकुन्द ॥
(*Mukundamālā*)

And perhaps, again, bearing the Śruti Vākya in mind Jagannātha Panditarāja writes:—

तां द्राक्षौघैरपि बहुमतां माधुरीमुद्गिरन्तीं
कृष्णेत्याख्यां कथय रसने यद्यसि त्वं रसज्ञा ॥
(*Śāntavilāsa* 10)

"Oh thou my tongue, thou art famed as the connoisseur of Rasas. If that be so, utter then the Name of Śrī Kṛṣṇa, sweeter than all the concentrated sweetness of heaps of luscious grapes." Hence, being Himself Rasa, His Name too must be Rasa, that is, concentrated Rasa that never cloys. (*To be continued*).

A Timely Warning

—By Jayadayal Goyandka

यदा यदा हि धर्मस्य ग्लानिर्भवति भारत ।
अभ्युत्थानमधर्मस्य तदाऽऽत्मानं सृजाम्यहम् ॥
परित्राणाय साधूनां विनाशाय च दुष्कृताम् ।
धर्मसंस्थापनार्थाय संभवामि युगे युगे ॥

(*Gītā* IV. 7-8)

"Arjuna, whenever righteousness is on the decline, and unrighteousness is in the ascendant, then I body Myself forth. For the extirpation of evil-doers, and for establishing Dharma (righteousness) on a firm footing, I am born from age to age."

The present period is marked by an increasing decline of Dharma (virtue) and a rapid growth of immorality in every part of the universe. And as a result of this, unbelief is growing rampant among the people everywhere. Some friends, while referring to the present degenerating times and citing the above-mentioned verses of the Lord in the *Gītā*, anxiously ask as to when the Lord shall take birth on earth, if not now. They want to know whether the time for His advent has reached or not. In view of the abominable endeavours organized these days to promote the spirit of atheism and sin, to flout God and Dharma (righteousness) and to encourage cow-slaughter, and after recalling the utterances of the Śrutis and Smṛtis, Itihāsas and Purāṇas, it is but natural to accept the logic of their argument. Yet it is none other than God Himself who knows whether this is the opportune time for Him to appear on earth or not. We cannot determine the hour of His advent through our faulty discernment. The decision rests with God, who descends to earth in visible form, as to when and at what stage of the ascendancy of unrighteousness He will assume bodily form on this globe. The decline of righteousness is obviously much more appalling at present than what we find in the primary period of Kali age as depicted in our scriptures. People without the least compunction tell lies, indulge in hypocrisy, commit theft and improbity and do a lot of cheating for the sake of money. Only two decades before, the callous indifference towards Dharma (virtue) was not so much in evidence as it is witnessed today. The generality of the people now do not call even lying, deceiving, cheating and dishonesty as sins. They have only one aim set before them in life, and that is to make money and grab power by any means, fair or foul.

The increasing avarice in us for money has led to our present moral degradation; and for the sake of this mammon of unrighteousness we fall out even with our own nearest relations,—parents, brothers, sisters and even sons-in-law—and without any twinge of conscience or fear of God and Dharma we go to sue them in the court of law. It is pelf alone that is clamoured for; nobody cares for God and His displeasure, nor even for Dharma and decorum. We are ready to turn our back on everything and everybody if only we can get and save money. Lucre and social position are the

two things today that we hold dearer than our very life. But have we ever given a serious thought to it as to what will be the end of all our worldly wealth and power ? Wealth and dignity have never followed anybody to the other world nor they will in future. Alas ! even though realizing all this through cognition we are still irresistibly drawn towards them. Yet, unless we betake ourselves to Dharma and God, our fall is sure in this world as well as in the next—and we shall have to reap terrible torture. This human birth has been vouchsafed to us not for accumulating wealth and enjoying sensuous and carnal pleasures of this world but for the sole object of redeeming our soul. In regard to those who, having obtained the privilege of a human birth, do not make the best of it. Goswāmī Tulasīdās says:—

> "The fools who devote their mind to the pleasures of sense even after attaining human birth take poison in exchange for nectar."

We must reflect over the futility of worldly riches and the name one enjoys; both these are perishable and hence transient. They stay with a person only for a while, and even a person's life on this planet is transitory. Therefore, the object for which we are endowed with human existence should be achieved within the shortest possible time.

Lying, hypocrisy, stealing, robbery, adultery, killing innocent animals and birds, spending recklessly and following bad customs etc. are sinful acts, and therefore should be abjured by one and all. On the other hand, nonviolence, truth, continence and philanthropy are pious practices which should be scrupulously followed; and there are fundamental and important virtues like forgiveness, compassion, even-mindedness, contentment, tranquility of mind, guilelessness, intrepidity, steadfastness, valour and staidness which we should ourselves cultivate and pursuade others to adopt. In this lies the good of the country and hence everyone of us should spare no pains and strenuously exert ourselves to achieve this end.

Unfortunately, a large number of people are fast falling a prey to evil addictions such as smoking, drinking, taking intoxicant drugs, gambling and speculation; and the number of those, who frequent cinema-houses and theatres which pander to base passions, is also daily swelling. We appeal to those in authority immediately to take cognizance of this spreading canker and check it without delay. For it is proving baneful and prejudicial to the interests of the state. We also make an earnest request to our fellow-countrymen to do their utmost to wean themselves and abstain from such evil addictions if they really wish well by themselves. For it is an admitted fact that these evil habits are doing great harm to our Dharma and economy as well; and they are proving a serious menace to the country. Besides having sapped the vitality of our countrymen they have brought about a general deterioration in their social, moral, religious and spiritual life. Hence we should harness all our resources to jugulate this growing pestilence among us before it is too late.

At this time particularly, when the states of Rajasthan, Saurashtra and a

part of the Bombay state have fallen in the grip of terrible famine, the Governments of those states and the Centre should come forward with all their available resources to protect the life of the people and cattle there. It is true that the authorities concerned have reduced the Railway freight with regard to fodder for the cattle while it is carried from one place to another in those areas; but what is imperative at the moment is that while loading the wagons priority should be given over other consignments to fodder, cotton-seeds, *gawar* and other foodstuffs to save the precious lives of those groaning under the fury of famine.

The Governments of the various states, while starting relief operations, may kindly take into account the pressing needs of the famine areas. Take for instance the case of Rajasthan, where foodgrains and water are the main problems; hence sinking of new wells and making reservoirs of water at desirable places and getting those already existing cleared off their silt, and also constructing roads etc. are the issues inviting foremost attention. This will go a long way to provide the poor starving masses with remunerative labour and thus render relief to them at this dire moment. Special consideration should be shown to those who are unable to do any manual work and who are destitute, helpless, infirm and decrepit. They must be declared by the authorities concerned as eligible for receiving gratis relief in the form of edibles and clothings. This should be the first concern of the Government.

The question of live-stock and particularly of the cow is assuming seriousness every day. Their very existence appears to be in danger. There is no attempt on the part of the Government to stop cow-slaughter. And what is more lamentable is that they did not give ear to the public voice in this regard. All the telegrams and letters sent to the Central Government requesting them to enact legislation against cow-slaughter have been simply thrown into the waste paper basket. The people always have the indefeasible right to compel attention of their Government to this issue. Before Bharat attained Swaraj, Mahatma Gandhi and other leaders of public opinion were heard saying that as long as the country was under foreign rule they could not do anything for cow-protection. But they would certainly take up the question and see that cow-slaughter was prohibited by legislation after the country had got independence. Thank God, that long-cherished dream has been realized and we are today an independent nation. Moreover, the fanatic section of the Muslim Community, with whom Cow-slaughter is an article of faith, have now got Pakistan as their separate homeland; and the Britishers handed over the reins of the Government to us and quitted India for good. But the tragedy is that still no steps have been taken in this direction. On the other hand, Pakistan presents quite an opposite picture; though the people there regard cow-sacrifice as their religious duty the Government of Pakistan in the interests of the state have taken steps to ensure the protection and promotion of their cattle-wealth, thus discouraging cow-slaughter. How lamentable and shameful for us, Hindus in this land of Bharat, not to have done anything to protect the life of cows, whom we regard as our supreme wealth!

Besides foodgrains there is an acute scarcity of fodder in the states affected by famine. The condition of the cattle there is growing worse every day and we fail to understand as to what would they subsist on. Moreover, the policy of our Government with regard to cattle welfare is most deplorable.

Some of the states have no doubt provided by law that no young calf or milch cow shall be slaughtered. But such a flexible law does not serve the purpose. In big cities like Bombay and Calcutta even young calves and milch cows are daily slaughtered in large numbers despite the existence of such a law. People blinded by lust for money are little afraid of God or even of law and they do not mind the harm done to the country; they go and tip up the officers issuing certificates for animals fit for slaughter and secure their permission even for the ill-fated young calves and milch cows under the name of old ones. Corruption among the officers and crass selfishness in the people are mainly responsible for this heinous crime. No enquiry is instituted in such cases. And those well-wishers of the cow who want to verify all such cases fail to do so for want of official cooperation. This is how the cattle-wealth of our country is fast disappearing. A little thought will convince you that such a rapid decrease in the cattle-wealth is not seen anywhere else. We, therefore, humbly beseech our Government to take some immediate and effective measures for protecting the cow by putting a ban on cow-slaughter in any form whatsoever. At the same time we wish the people to come forward with all their generosity to save the lives of the starving cows. The famine is taking a very serious turn, and it is hoped concerted efforts would be made to mitigate its fury. As mentioned above all the tanks and reservoirs of water should be renovated and cleared off their silt by employing the labour from among the starving people. Thus a distinct service will be done to the starving masses and also to the cows, who would have water to drink from those tanks and reservoirs. Where there are no such tanks and reservoirs, arrangements should at once be made to keep the wells running in order to store water for drinking purposes, for men as well as for the cattle. Fodder should be imported from those parts of the country where it is available, and the unprotected cows should be fed gratis; while for others cheap fodder shops should be opened at various places. The use of Vanaspati or hydrogenated oil in homes is daily increasing. People little know that it brings about general weakness and impotency and thus cuts short the life of a man. Mahatma Gandhi's opinion in this respect carries much weight. He bestowed a good deal of thought on the subject and concluded that its use would simply ruin the national health. It is really painful to find that in spite of his denouncing it the Government have not taken any measure to stop this Vanaspati industry, which has adversely reflected on the protection and promotion of cattle-wealth in the country. People have erroneously come to hold that if they can do with hydrogenated oil, which is cheaper than pure ghee, there is no need for cow's milk or its products. But the fact is, we are not looking into the reality as to what havoc this Vanaspati is playing

with our health. We, therefore, look to the Government to take strong measures to stop this industry in view of the deteriorating health of the nation.

Tax and super-tax imposed by the Government on the trade in the country have done a great harm to the market itself, which is growing quite dull. This policy goes to benefit only the big industrialists but the poor and the middle-class traders are simply thrown to the dogs. Consequently, barring a few capitalists and mill-owners, who are clever enough to manage their affairs by influencing the higher authorities, all others are groaning. Masses are suffering acutely for want of food and cloth even when there are foodstuffs and cloth hoarded in the godowns. They say it is a crime to buy commodities from the black market. But the tragedy is that even if you go to purchase things from the black market you cannot get all your requirements. The same rice, which sells at Rupees sixteen per maund at Bankura in West Bengal is sold at the rate of Rupees thirty-six per maund in the markets of the Nadia district in the same state. Similarly, in the states of U. P. and Bihar this sort of bungling is going on in respect of wheat and rice. While the price of Khandsari (a product of the cottage industry), has been controlled by the Government at Rupees twenty-nine per maund, the mill-made sugar has been partially decontrolled. The manufacturers of Khandsari cannot afford to sell it at Rupees Twenty-nine per maund. The result would be that the owners of the sugar-mills will fill their own coffers at the expense of these poor manufacturers of Khandsari. The sale-tax imposed upon commodities like linseed at each sale and purchase in U. P. compels the dealers only to enter false accounts; they do not pay all the sale-tax due from them. For, under the existing law concerning sale-tax, if one sells some commodity at Rupees thirty-two per maund, he has to pay eight annas as sale-tax at the rate of one pice after every one rupee. So he sells off the same commodity surreptitiously at the profit of four annas after every maund and thus avoids the sale-tax. Under such circumstances even one who does not like to adopt underhand means is forced to do so. Because he cannot afford to pay eight annas after each maund as sale-tax; either he has to adopt means by which he may escape the sale-tax or close down his business. The Government would do better to realize the sale-tax on the wholesale prices rather than on the retail ones. In the states of West Bengal and Bihar the rate of sale-tax is very high; it is three pice after every rupee on the retail prices of most of the commodities. The result is that the traders generally resort to unfair means and do not pay the whole amount of the sale-tax to the Government. The reason is that those who do not like to cheat the Government find it impossible to run their business. Considering all these commercial difficulties if the Government reduce the sale-tax on the retail prices or realize it in lump sum on the wholesale prices they would not lose anything and the dealers will also never take to deceptive means. The Government, therefore, in their own interest should revise the scale of sale-tax. The same is the case with income-tax. The big capital-

ists conceal considerable amounts of money and thus do not pay the full levy due from them. They cheat the Government by making false entries in their books. If the rate of income-tax is reduced it will undoubtedly mend matters; nobody would like to deceive the Government and thus all the amount due as income-tax would go to the state treasury without any difficulty.

To those who are engaged in trade we submit that they are fast sinking into moral degradation if they are resorting to black-marketing and evading the payment of income-tax and sale-tax by adopting undesirable devices and further carry on business with the money earned through black market without entering correct accounts in their books. Such persons are always afraid of the officers and have to grease their palms occasionally because they tell lies, try to deceive the authorities and indulge in foul practices to save their filthy lucre. They should remember that by following such evil practices they are going lower and lower in the scale of righteousness (Dharma). And this fall from righteousness precipitates a person into the abyss of spiritual, religious and moral degradation, which in its turn mars his prestige and honour in this world and shall condemn him to infernal fires after his death. Considering all this, business men are called upon to do their transaction with integrity; in this alone lies their good here as well as hereafter. The English people captured our market due to their straight dealings. Even today the transactions of a British firm are more dependable than those of any other. That is why business men generally prefer to have their dealings regarding yarn and cloth etc. with British concerns. Like an Indian mill-owner an English mill-owner shall never vacillate with every rise and fall of the market rates once he has made terms with his customers. Our present Government too have more faith in an English business man and his ledger than in our own business man and his account books.

There is no doubt that mostly the traders are responsible for black market; but it is also a fact that the officers and their subordinates in the Control and the Railway departments equally share this crime. And these officers are clever enough to prevail upon the higher authorities of the Government to retain the control over commodities. But this control-system is doing more harm than good to the country. The Government must know that black market is spreading because of the intrigue between the higher authorities and the big business men, to which Railway officers and subordinates also play a subservient part. There are officials whose financial position was not very sound a few years back; but now they are seen in affluent circumstances; there must be some reason for this, which the Government is requested to enquire into.

Food-control has adversely affected the rectitude of even the country's peasantry; they are forced to have recourse to lying and deceptive devices. The reason for this is obvious. If a peasant surrenders a fixed proportion of his product as desired by the Government under the procurement scheme, he shall virtually have to starve, and he will also lose the amount which he manages to get by dis-

posing of his concealed stock of cereals in the black market. Two decades back, when there was no control over food and cloth, nobody ever complained of their scarcity. There were no restrictions on the movements of these commodities; merchants competed with one another to import them from places wherever they were available and put them on the market at a marginal profit. The Government officials are generally found lacking in commercial knowledge. That is why the commodities procured and supplied by the Government sell dearer than otherwise; the interested persons through whom they get things managed also peculate some money. Ultimately the masses have to pay for all this; the result is that the prices become exorbitant and thus the people suffer. Even then foodstuffs and cloth are not made available in sufficient quantities to meet the requirements of the people. It would be better if the Government decontrolled and derationed thtse essential commodities. And those who are found engaged in black-marketing as also those Government servants who abet this crime by accepting gratifications should be given deterrent punishment. And conditions should be created in the country which may inspire every individual with high ideals and sound morals. Integrity, purity of character, rectitude and a clean life should form the corner-stone of our national edifice. Let us whole-heartedly devote our energies to make our country a true welfare state.

To conclude, we submit that the attainment of God alone and not of worldly pleasures is the sole object of human existence. Therefore, to achieve this end we should devote our life to the service of humanity, perceiving God in every individual; and while doing good and ministering to others we should lead our life in perfect conformity with our scriptural injunctions. Let us never try to harm anybody with our thought, word or deed.

'Kalyan'

Our Ideals

Just what is our ideal of Life? Is it the uncertain accumulation of this world's goods whose loss leaves us barren and desolate, and which we have to leave behind us when we leave this world, or is it the accumulation of spiritual treasures which we do take with us? Is it the attainment of fleeting power and position in this world of temporary sojourn, or is it the attainment of powers which determine our position for all time in our real home or heavenly world? Does it include a perfect body, an illumined mind and a lofty soul only to satisfy the pride of personality, or to attain the highest spiritual ideal which will be expressed so radiantly as to inspire others to strive to attain and manifest that ideal?

—F. Homer Curtiss

Sakti—II

(Continued from the previous number)

—By K. S. Ramaswami Sastri

THE URGE OF ŚAKTI IN INDIAN THOUGHT

That the Vedas teach a coherent body of doctrines is the belief of the Hindus. The *Vedānta-Sūtras* are believed to expound such a coherent set of doctrines. Each Āchārya has expounded his system of philosophy through the technique of his interpretation. To him the Upaniṣads and the *Gītā* and the *Brahmasūtras* present but one world-view. In India philosophy is not a mere speculation but is an organ of spiritual experience. That is why there has been a battle royal among the various world-views as to which is the correct interpretation of the totality of experience. But we have to pause and consider today if these interpretations of human experience are irreconcilable and mutually contradictory and destructive or can be reunited as complementary world-views. Almost all the systems agree that Brahma (the supreme, eternal, infinite, blissful and Absolute) is the material cause as well as the efficient cause of the universe and all agree that He is the basis and the background and the sustainer and controller of the endless flux of things. They agree also about the immortality of the Soul and its inherent nature of happiness (Sachchidānanda). They agree further in holding that the world has no reality apart from the sustaining power of Brahma, though they may differ in regard to the degree of reality of the universe. They agree further in affirming the divine affinity of the soul whether the affinity be one of identity or identity-in-difference or psychico-physical unity or the harmony of sovereign and subject.

My main object in this thesis is to show that our forefathers comprehended and realized the deepest and truest mysteries of being by concentrated vision and formulated them by processes of clear and rigorous thought and ratiocination. As Wordsworth says:—

> "But tasks in hours of insight willed
> Must be in hours of gloom fulfilled."

It is not always that we can breathe the rarefied air of intuitive experience. Such persons as do so become one with God and will not care to descend from the bliss of such experience. Some prolong such experience indefinitely and pass on into Samādhi. But others come back into our plane and tell us what joy lies ahead. When they try to put into words the inexpressible, each of them is conditioned by his previous temperament and equipment, his previous intellectual and linguistic apparatus. Further, much of the clarity and precision of the experience is lost in the process of formulation. Also, every thinker apprehends only some aspects of reality and puts them into words for us. This is the reason of the apparent inconsistence of the formulations of such super-conscious experiences. But Truth is being one there would certainly be complete harmony in respect of such experiences. We cannot expect the Ṛṣis to convene a conference and formulate such harmony. That task

has been taken up and done for us by the Sūtrakāras (who wrote the Darśanas) and their Bhāṣyakāras. In the very nature of things such reintegrations begin to show diversities of their own and it becomes necessary to make further re-integrations of such reintegrations. I submit that if the Āchāryas could take up the intuitions of the Ṛṣis and harmonize them, it is open to latter philosophers to take up the systems of thought built up by the Āchāryas and attempt further reintegrations of their own. That is the great task of Indian Philosophy and hereafter. Sir S. Radhakrishnan says well: "Philosophy has its roots in man's practical needs. If a system of thought cannot justify fundamental human instincts and interpret the deeper spirit of religion, it cannot meet with general acceptance. The speculations of philosophers, which do not comfort us in our stress and suffering, are mere intellectual diversion and not serious thinking." (The *Vedānta*, page 225). Hence we need not offer apologies for attempting new synthesis suitable to our age and our needs and our aspirations. Mr. P. N. Srinivasachariar says in "The Philosophy of Viśiṣṭādwaita": "The spirit of compromise has no place in philosophy, especially if it is to accomodate itself to ignorance." But reintegration and synthesis are not compromise but a balanced and fuller vision of the truth. The theory of Bhedaśrutis and Abhedaśrutis and Ghaṭaka-śrutis is but one means of such harmonization. Harmonization is not compromise. Compromise is not *per se* wrong unless it be a dilution of truth by error. A new synthetized world-view is not only the privilege but is also the duty of every age. Today we have to add to the old synthesis a new inclusiveness by trying to harmonize them with one another and with modern science.

The Darshanic epoch in India must be regarded as a continuous philosophic travail and organic growth and not as a mere mutual criticism and cancellation. This view was uttered long ago by the great philosopher Śrī Madhusūdana Saraswatī in his *Prasthāna-Bheda.* All of them slowly lead us to pause and interrogate Nature and Soul and slowly win our way to union with the Divine. The Nyāya System elaborates and refines the instrument and technique of interrogation. The Vaishnavite system analyses and arranges the facts of the universe. The Sānkhya system enables us to isolate the Puruṣa from the entanglements of Prakṛti. The Yoga system enables us to taste the metaphysical state. The Pūrva Mīmāṃsā stresses Dharma and the Uttara Mīmāṃsā stresses Brahma. The course of progression in thought is from realism and pluralism to idealism and dualism and finally to monism. The systems are so graded as to appeal to all the Adhikārīs (investigators) up to the highest (Uttama) Adhikārī who can attain communion and union with God.

A basic idea in Hinduism is the concept of the world as an emanation from Brahma. यतो वा इमानि भूतानि जायन्ते येन जातानि जीवन्ति यं प्रयन्त्यभिसंविशन्तीति—says the *Taittirīya-Upaniṣad.* 'जन्माद्यस्य यतः' says the *Vedānta-Sūtras* (I. 1. 2). All the schools of thought affirm a lower order of reality to the world as compared with the reality of Brahma. They may differ in regard to the kind of reality possessed by the universe and may wrangle about such terms as Sat, Asat, Sadasat, Sadasadvilakṣaṇa

etc. The root-cause of the lower order of reality may be differently expressed by different schools as Māyā, Avidyā, Śakti, Prakṛti, Pāśa, Mālā, etc. But all are agreed that it is God's Will (Īkṣaṇa or Sankalpa) that set the universe on its course of evolution. I shall explain later on why it is necessary to look at the world-problem from the divine end as well as from the human end and then reconcile both.

An equally pervasive concept of Hinduism is that of Karma with the cognate concepts of Janmāntara (life in many births) and Lokāntara (life in many worlds). This birth of ours is but one in a series, a link in a causal chain. There is no effect without a cause and there is no cause without an effect. The moral law of causation is the inner counterpart of the physical law of cause and effect in the outer world. Action and reaction are equal and opposite. The universe has had innumerable evolutions and involutions, and the rhythm of manifestation and absorption has gone on for ever. This is the cause of the concept of the tremendous and staggering time-cycles adumbrated and elaborately calculated in Hindu religious books.

But in spite of the rigid nexus of this moral law of Karma, it is possible to break the chain and attain infinite spiritual freedom and happiness. God, the goal, is infinite freedom and bliss. The soul, according to all the schools of Hindu thought, is divine, whether it is God or is a part (Aṃśa) of God or is an image of God or a spark of the divine fire. Diverse are the roads (Mārgas) for the attainment of the goal of infinite freedom and bliss—Karma Mārga, Dhyāna Mārga, Bhakti Mārga and Jñāna Mārga. One school of thought may stress this path and another that, but it is only a difference of emphasis and nothing more. All of them enter in a greater or a lesser measure into everyone of them. Nārada learns Jñāna from Sanatkumāra, is the apostle of devotion and the reputed author of Bhakti-Sūtras, is the Dhyānī *par excellence*, and also an irrepressible Karmayogī rousing people from spiritual torpor—he is called Kalahapriya, *i. e.*, fond of quarrel and combat because he rouses the torpid and sets them in clash and combat to attain poise and peace—and inspires Vālmīki to write the *Rāmāyaṇa* and Vyāsa to write the *Bhāgavata* and moves from place to place incessantly to turn people unto God by the glamour of song and fill with the Bliss of Prema the hearts filled with lust and hate and greed in Samsaric life. Śuka learns Jñāna from God Śiva and is devoted to God Viṣṇu and fraternizes with King Janaka the Karmayogī and teaches *Bhāgavata* to Parīkṣit.

Even in the Bhakti Mārga, Hinduism has been catholic enough to allow all aspects and forms and grades and techniques of divine love to flourish. This is the real explanation of the so-called image-worship. Nine forms of Bhakti are stated in a famous verse in the *Bhāgavata*:—

श्रवणं कीर्तनं विष्णोः स्मरणं पादसेवनम् ।
अर्चनं वन्दनं दास्यं सख्यमात्मनिवेदनम् ॥

Thus hearing sacred books, uttering God's Name and Bhajana, sweet remembrance of God up to the highest self-absorption in meditation, service of the lotus feet of the Lord, worshipping Him, bowing before Him, carrying out His behests,

and supreme self-surrender of the soul unto God are all aspects of divine devotion. Image-worship is thus not worship of the image but of God in it. The devotee knows that God is not the mere image and that as God is in the universe as a whole and is immanent in the temple of the body, He will be pleased to vitalize and irradiate and dwell in the image to receive our worship. That is the devotee worshipping God in the image prays to Him to be in the image in all His glory to receive His worship.

स्वामिन्सर्वजगन्नाथ यावत्पूजावसानकम् ।
तावत्त्वं प्रीतिभावेन बिम्बेऽस्मिन् सन्निधिं कुरु ॥

And is there anything more charming and more permanent than a metallic image ? The little image reminds us about the infinite Lord and its permanent and perfect beauty reminds us about "the sweet Beauty which no eye can see".

Another vital concept of Hinduism is that of Dharma. Dharma is in fact the basement of the higher life. In Hinduism discipline is of greater moment than doctrine. The concept of Dharma implies that Hinduism is not a mere creed but a complex of thoughts and words and deeds,—conduct amounting to culture and flowering in character. Dharma is the means of happy earthly life and beatitude after death (अभ्युदयनिःश्रेयस). It is of the nature of commands and inhibitions (चोदनालक्षण). It is so-called because it wisely regulates our relations with Nature and with fellow-beings and with God: धारणाद् धर्म इत्याहुः धर्मो धारयति प्रजाः. The individual in himself is disciplined by the four Āśramas (Brahmacharya, Gṛhastha, Vānaprastha and Sannyāsa). The individual as a unit of society is disciplined by the Varṇāśrama-Dharma. The latter does not really imply any gradation of social groups but the interdependence of co-ordinated and non-competitive social groups in the bonds of mutual affection and mutual service. Duties—and not Rights—form the essence of Varṇāśrama-Dharma. All work is equally necessary and noble and hence there should be no caste pride or arrogance or exclusiveness. The concept of Swadharma is specially emphasized in the *Bhagavadgītā.* It is wrong to suppose that sensual self-indulgence is the source of pleasure. The pleasure of Duty and of Renunciation is the only real joy in life तेन त्यक्तेन भुञ्जीथाः (Therefore enjoy by renunciation—*Īśāvāsyopaniṣad*).

Another vital Hindu concept is that of the Puruṣārthas—Dharma, Artha, Kāma and Mokṣa—which are the aims of life. Artha (wealth) and Kāma (Joy) should not be inconsistent with Dharma (virtue) and should in fact spring out of Dharma. The Lord says in the *Gītā*: धर्माविरुद्धो भूतेषु कामोऽस्मि भरतर्षभ (In all beings, I am the Joy that does not conflict with Dharma). Dharma is nearest to Mokṣa and leads eventually to the bliss of spiritual liberation. But no one can aim at Mokṣa without discharging three debts, *i. e.*, the debt to the Devas or gods which is discharged by worship and the debt to the Pitṛs which is discharged by begetting progeny and the debt to the Ṛsis or sages which is discharged by Vedic study.

ऋणानि त्रीण्यपाकृत्य मनो मोक्षे निवेशयेत् ।
(*Manu*)

A universal reverence for the cow is another basic and unique feature of

Hinduism. We must not regard it as an accidental or unimportant feature of Hinduism. Mahatma Gandhi says well: "Why the cow was selected for apotheosis is obvious to me. The cow was in India man's best companion. She was the giver of plenty. The cow is a poem of pity—the mother to millions of Indian mankind. Protection of the cow means protection of the whole dumb creation of God." The cow is Ahiṃsā incarnate. The Hindu concept of Ahiṃsā and the Hindu reverence for the cow go together. Both have slowly led to an increasing sense of the sanctity of life and an increasing love for the subhuman kingdom. The *tempo* of vegetarianism has been accelerated by both the above-said factors in India.

But the concept of Ahiṃsā has always gone in India with the concept of the requisite force for preserving the freedom of the country and the honour of the women and the lives of the children and the old and the sick and the infirm and the helpless. Vīra-Swarga awaits those who fall in battle in such noble causes. There is no conflict at all between the concept of universal Ahiṃsā and the concept of Vīra-Swarga. Defensive Hiṃsā is but an active though subordinate variant of Ahiṃsā.

(*To be continued*)

Saint Purandara Dasa*

By K. V. Gajendragadkar, M. A.

Saint Purandara Dasa is one of the greatest Vaishnavite saints of Karnatak. He is a prominent torch-bearer of the Bhakti School of thought in Karnatak. He occupies the same position among the Kannada saints that Śrī Tukarama does among the Maharashtra Saints. He is for Karnatak, what Narsi Mehata is for Gujerat, or Tyagaraj for Andhra. The data for the reconstruction of a reliable biography of this saint are very scanty. The only facts, that we know about him, are that he was a Deshastha Brahman, born in a very rich family at Pandharpur. He was born in 1480 A. D. and died in 1564 A. D., living a long and healthy life of 84 years of spiritual activities. His fore fathers were jewellers and gold merchants, and Krishna Naik, (the original name of Purandara Dasa,) was notoriously miserly. He refused to offer anything in charity to a poor Brahman-priest. But later on he came to know that this priest was only Lord Śrī Kṛṣṇa in disguise. He felt keenly disappointed, and the pangs of repentance brought about a complete conversion in Krishna Naik. He gave away in charity everything, and accepted the life of voluntary poverty. He suffered all kinds of miseries, which only strengthened his faith in God.

Purandara Dasa was a disciple of Vyasaraya. Shreepadaraya of Bangalore was the founder of the cult of Vithala in Karnatak, while Purandara Dasa was a real prophet of it. He is rightly described by the later followers of the cult as the grandfather of the Dasa Cult. "Of all Dasas, Purandara Dasa alone deserves to be called 'Dāsa'."

* By courtesy of All-India Radio, Dharwar centre.

In this brief sketch I want to discuss the following points in the teachings of Purandara Dasa:—

(1) Moral preparation for spiritual life;

(2) Initiation by Guru;

(3) Significance of God's Name;

(4) Preliminary spiritual experiences;

(5) Impatience for fuller realization, and

(6) Finally, the attainment of the highest spiritual experiences.

Now first about the moral preparation: Purandara Dasa bewails that man should get himself enmeshed in the sensuous pleasures, which involve him in the cycle of births and deaths. Man should realize the evanescent and illusory nature of the body and of the worldly existence. He should take to the life of devotion to God, and make the best use of the human body. Man sweats and sacrifices for his wife and children; but none of them can save him from the clutches of Death. The servants of Death are notoriously merciless. Death can be conquered only by Devotion. The human body is very valuable as an instrument for the realization of the Highest. Anxiety rules supreme over the world; and men, in all walks of life and at all stages, are overcome by anxiety, which vanishes only when the mind gets itself merged in God. Repentance for the sins committed is the essential condition for any moral or spiritual progress; so Purandara Dasa prays to God, "Enough of the sins committed so far, O God!"

Positively, a devotee should feel as spontaneously drawn towards the Lotus-feet of God, as a bee is drawn towards honey. He should feel excessively delighted in meditating on God's Name. He should remain contented with what God has bestowed upon him, and should never beg anything of the wicked or the evil-minded. He should feel happy in the happiness of others. He should follow the rules of duty and devotion; and offer to God all his wealth and prosperity that He has granted to him. He should lead a life of complete detachment like a flock of birds, that rests in a Courtyard only for a moment, and then fly away; or like the pilgrims in a caravansary, who leave it when it is time for them to go.

The next step in the spiritual life is initiation by a really qualified spiritual Master. This marks the real beginning of mystical life. The greatness of Guru is indescribable. His grace alone can confer on a disciple, spiritual experience. All sufferings in life are due to one's forgetting his Guru. For, one, who remembers his Guru, and whole-heartedly serves his feet, is sure to be relieved of all his sins and sufferings. Blessed is the man who is initiated by the Master in spiritual life. This helps him to remember the Name of God and retain it in his heart.

Purandara Dasa heartily sings the praises of God's Name, and like all other saints, attaches greatest importance to it. It is the only pathway to God "Make haste and remember God's Name with devotion and attain with ease the final absolution." "God's Name relieves one from all pains. Those who repeat the Name of God get all happiness in this world, and a high rank in Heaven. God's Name remembered even once, and even through a mistake, destroys like adamant

all distresses and calamities. All the Vedas and Sciences seem to remain hidden in the Name of God. One may be an abandoned sinner, an incorrigible fool, or born in the lowest family; but if he remembers God's Name every day, with devotion and without fail, he is sure to be saved. God's Name is greater than God Himself. Purandara Dasa says that if God gets angry with him, he would not mind it, provided he retains the support of His Name. There's nothing in this world which is equal to God's Name in its significance and greatness. But it must be meditated upon with sincerity and love. For God cannot tolerate any hypocrisy. Fear of disease and death cannot affect a real devotee of God. White ants cannot eat up the burning charcoals, and darkness cannot overpower the sun! Purandara Dasa describes in a fine continuous metaphor how the seed of God's Name was sown in this world and how it germinated, sprouted, and bore flowers and fruits, and ultimately how its juice was tasted by various prominent saints of old.

When a devotee meditates on God's Name whole-heartedly, he is generally blessed with some spiritual experience. We may mention here only a few of the spiritual experiences of Purandara Dasa. He sees the priceless pearls, a diamond in the dark chamber of his mind, and the Form of God in his heart. The divine light blazes up both inside and outside his heart. He hears the unstruck mystical sound within himself. But the course of spiritual life never runs smooth. The progress is suddenly arrested and inspite of all his efforts, the devotee fails to get the full vision of God. This state of mind is very painful, and is generally described as the "dark night of the soul". Purandara Dasa had his own share in this kind of experience. "Why are You not kind to me, O God", he exclaims, "Such a behaviour on Your part would render Your devotees dumb. Why are You so cruel to me? I begged of all for help; my tongue has become hardened on account of the praises of men, and I have been wandering from place to place for succour. I have become an insolvent, a renegade and a butt of ridicule for all." "Why have You dragged me to this distant place", he asks God again; "Why did You create me at all, when You could not feed me? There is no strength in my senses, and no courage in my heart". He prays to God not to leave him stranded. He is as if on the horns of a dilemma. In his front he sees a big serpent and at his back there is a terrible tiger. The very pillar, which he catches for support, crumbled down with the building. He is as it were in a broken boat in the midst of a flooded river. His only succour is the Lord Vithala. Purandara Dasa prays to the Lord for the sublimation of all the functions of his senses. Let them all be concentrated on the Lord, and let Him come to stay in the heart for ever. He determined to pursue God in all His ten incarnations, and under all adverse circumstances. This resolution led him on to further and higher spiritual realization. New visions were granted to him. He saw the Divine Child, brilliant like one hundred crore-suns put together, and the very essence of bliss. He saw the swan in his heart. The real Devotion, by which one can visualize his Guru as joy and grace incarnate, is not easy of attainment. Purandara Dasa declares in all joy that God, the lord of his heart, has come to

stay in his heart permanently. Like Tukarama, he tells us, that if a mystic sings the praise of God in a sleeping pose, God hears him standing. In another song Purandara Dasa describes very graphically his vision of the Absolute: In the meeting of the bliss of the Absolute there stands silently, something, quite indescribable. It is formless. It eats nothing and does nothing. Finally, Purandara Dasa gives a vivid description of his divine madness. "The maddening love for Achyuta has invaded my consciousness. I am shouting forth the Names of God, and tearing to pieces the clothes of illusion. I wear the flowers offered to Lord Keśava and dance and caper in joy. I scratch out the wall of faults and follies, and being awfully emaciated, I fall unconscious at the lotus-feet of Lord Kṛṣṇa. I break to pieces the earthen pot of worldly existence; I closely pursue the straightforward people; while I pelt with stones the wicked ones. I am indifferent to my friends and relatives. I remember only my Father, Lord Vithala, and dance for joy."

Glory to the Greatest Saint of Karnatak!

The Art of Working—II

(*Continued from the previous number*)

By R. B. Lal, M. Sc.

6. FATIGUE

The ability to resist fatigue and thus work for longer hours at a stretch is an important ingredient in efficiency. It means that work is done with the minimum expenditure of energy or, what is the same thing, the maximum output is obtained from a given amount of energy.

Psychologists have made extensive investigations into the causes of fatigue and the possible remedies. Physical fatigue is a real thing that arises from an accumulation of poisons in the system as a result of which the capacity for work decreases and there is an increasing desire to stop the work. Within wide limits, physical fatigue is a good thing, as it enables one to enjoy one's life, and the night's rest at the end of each day is usually sufficient to restore the run-down energy.

In regard to mental fatigue, scientists have come to the amazing conclusion that there is hardly any such thing as purely mental fatigue, that fatigue of the mind is much slower in coming, that the mind hardly seems to show any gradual diminution of its powers even though used over prolonged periods.

If blood is taken from the veins of a manual worker at work, it is found to be full of fatigue toxins and fatigue products; but the blood taken from the brain of a brain worker shows no fatigue toxins at the end of the day.

Many experiments made with mental arithmetic have shown that a task of this kind can be continued for four hours at a stretch without any perceptible drop in efficiency. Similarly, one classical experiment made with a very unusual person, who could multiply four digit numbers

mentally, showed that she could carry on this task demanding an amazing degree of concentration, for twelve hours a day and for many days in succession. At the end of the work there was some slowing down, but not a great deal.

Another remarkable discovery is that even in physical work a feeling of inability to go on working is not very closely related to genuine inability; that a feeling of fatigue is no measure of real fatigue. One may feel fatigued, may feel that one must simply stop, that further effort is impossible, yet if one still pushes on, one may be surprised to find that actually there is no appreciable drop in either the speed or the accuracy of one's performance. Experiments upon those writing cheques in a railway accounts office have shown that they write about as many cheques in the last hour as they did in the first. Other kinds of work such as carrying bricks and folding handkerchiefs for long periods at a stretch show the same deceptive feeling of fatigue, the same inconsistency between the way a man feels he can work and the way he actually can Work.

When a man is on a job for some time a feeling of fatigue begins to creep on him, and the longer he continues with the work the more tired he is likely to feel.

How tired one feels is really no true index of how much work one can still do. Usually, one slackens off as soon as one begins to feel tired, but one can still do as much work as one did formerly, if one only knew it. As a rule there is a considerable time lag between a feeling of fatigue and actual fatigue. Usually, a man is not as fatigued as he imagines himself to be. It seems the feeling of fatigue comes on as a safe guard against exhaustion rather than as an effect of it; and its main purpose is to protect us from over-exertion. It is a sort of a safety valve provided by nature, but most of us have, by our working habits, set it to blow off at such a low pressure that our efficiency never reaches the maximum it is capable of attaining.

It is a strange fact that in spite of continuous work for long periods and in spite of a feeling of fatigue creeping on, the brain retains its freshness and suppleness. But is this much to be wondered at when it is remembered that the human heart can continue working efficiently and without a break for sixty years or more?

But if the mind does not tire out or lose its efficiency after a full day's hard and continuous work, then what is the cause of the feeling of fatigue with which we are all familiar and which is an undeniable fact? The existence of such a feeling can hardly be disputed, but the question is its interpretation, its true nature.

Paradoxical though it may seem, the truth is that the fatigue which most brain workers experience is not mental in its origin but arises from physical and particularly from emotional causes.

While doing mental work we generally have to use our eyes, hands and backs, any or all of which may get tired and may make us feel like stopping. Other factors which may cause physical fatigue are an uneasy posture, insufficient or improper illumination, over-strained eyes,

poor ventilation, noise, excessive heat or dampness.

Posture is very important in work. As a feat of engineering, man was designed to go about horizontally but by habit he has chosen the upright posture. Animals walk in a vertical position occasionally, but man sticks to this position under all circumstances. The fight against gravity means a continual strain. Though it cannot be altogether eliminated, steps should be taken to reduce it to the minimum by adoption of a suitable posture.

As far as practicable, arrangements should be made so that work can be done sitting as well as standing. Changing from the one position to the other is often restful. Continuous sitting appears to be as undesirable as continuous standing. Further, the habitual posture in which one works should entail as little constraint as possible of neck, back, shoulders and other parts of the body. By experience everyone should find out the most easy and restful posture for doing his work.

So far as illumination is concerned, it is better to let the light come from small bulbs scattered around the room than from a single large bulb. This makes the lighting more uniform, avoids dark corners, and eliminates much glare. In order to further reduce glare, the bulbs should be so arranged, as far as possible, that they cannot be seen. A careful selection of shades will help in this. As regards the intensity of light it has been suggested, as a conservative rule, that there should be from three to four watts for every square foot of floor space in the room. If the room has high ceiling, or walls of a dark colour, proportionately more electricity should be used in lighting. It will be noticed that on the basis of this formula most working rooms should have much more artificial light than they get.

Even more important in causing fatigue are the emotional factors. The first is boredom: as work goes on, our interest in it declines and we increasingly begin to wish for a change—to go to the pictures, to visit a friend, to play a game of bridge or to read a novel. And quite naturally, when only half our mind is on the job, our efficiency falls off. If we could overcome this disinclination to continue with the work, if we could devise ways and means to sustain our enthusiasm and zest for the work, then a good bit of the fatigue problem would be solved. An all-absorbing, passionate love for one's work would keep the fires of interest burning brightly and would thus enable one to work for long hours without feeling bored.

By far the most important cause of mental fatigue is the negative emotions like fear, worry, jealousy, resentment, anxiety for results, a feeling of not being appreciated, a feeling of futility, unpleasant relations with one's fellow workers, etc., which cause a serious drain of nervous energy. These, and not heavy mental work, are the true cause of nervous exhaustion. 'No matter', says Marden, 'in what environment we are compelled to be, we should try to get into harmony with it sufficiently to enable us to work without the friction which exhausts and tears down. Friction in the human machine is like sand in a piece of delicate

machinery, which grinds and wears out the bearings much more quickly than the regular work which the machine is intended to perform'. To acquire proficiency in any kind of work, one has to eliminate all these destructive emotions and attitudes as much as possible. In regard to worry, the important thing to remember is that worry never does any good to anybody. Dale Carnegie has written an excellent book called 'How to Stop Worrying and Start Living', and I recommend it to anyone who may be interested in the subject.

7. WORK AND REST

An excellent device for preventing fatigue is to intersperse work with brief spells of rest. Within reasonable limits, the time spent in resting is not time wasted; on the contrary, it is trebly beneficial, for it not only keeps off fatigue but also enables a man to produce more work with less effort.

It has been definitely established by experiments that frequent but short periods of rest increase output. The human heart which does an amazing amount of work and seems to be working incessantly, really takes a short rest after each exertion, and in the aggregate the rest periods total 15 hours, while the actual work periods total only about 9 hours a day. For brain workers a ten-minute rest after each sustained effort of two hours has been found to be a very useful formula. One may stop work and walk around, or better still, relax in one's chair and gaze idly out of the window for a few minutes. Some people have tried a short nap after the mid-day meal or a mile's walk round about six in the evening, *i. e.*, before the evening meal with great benefit.

Complete relaxation and reclining or lying down occasionally are good methods of taking rest. Lying down for half an hour or so is particularly recommended at the end of the day's hard work before the evening meal.

The rest periods should not be too long; that would be a waste of time. Nor should they be too short; otherwise they would not allow the greatest efficiency.

A man should vary his time-table until he has found the best ratio of work to rest throughout the day. On the whole, the best plan to secure the maximum brain output is to have at least five or six rest periods in a day.

8. WORK AND TIME: PUNCTUALITY AND PROMPTNESS

Time is a very important factor in work, and a mention has already been made of two of the ways in which time influences efficiency, viz. that speed is quite compatible with quality and secondly, that short intervals of rest promote increased output. There are other ways in which the quality of workmanship depends upon time. For example, punctuality is an elementary and well-known virtue. Promptitude includes both punctuality and speedy working, and though an obvious necessity, few people seem to realize its true significance in the art of working. There is a very old saying which means that "He gives twice who gives quickly." Next to excellence comes promptness as a condition of good work; and a reputation for promptitude soon brings a man a reputation for efficiency. Orders should be carried out with expedition, and any one who has a flair for getting things done at once is sure to go up very high, whatever

his profession. A habit of promptness unifies and strengthens the faculties. The brain never attains its maximum efficiency or full development except when working at speed; like a motor car engine, the mental engine is designed to do the bulk of its work in top gear, and to work it in a low gear is wasteful in time, energy as well as wear and tear.

Even a painstaking and thorough worker should not lose the sense of time lest his good work be robbed of all its merit and he should acquire the reputation of being dilatory instead of thorough. The great danger of dilatoriness is that instructions whose execution is delayed, are liable to be overlooked altogether, and a habitual or even occasional neglect of orders soon dubs a man as undependable, if not as lazy and irresponsible. Procrastination is the biggest thief of time and one of the most valuable of all master habits that we should cultivate in life is the habit of never postponing our little everyday tasks and duties merely because they are somewhat disagreeable or difficult. Every one should get into the habit of completing the day's ordinary work during the course of the day, leaving no arrears as far as possible. When work accumulates, it not only gets delayed but is also done badly. For the mere sight of a heap of files, letters and other papers on one's desk, all clamouring for one's attention and demanding harder and still harder work, generates nervousness and worry which cannot but affect one's mental and physical efficiency. The daily correspondence must be disposed of within twenty-four hours. The habit of dealing with every problem at once leaves the mind free to concentrate on the other important tasks of the day.

9. MAKE A DAILY SCHEDULE OF WORK

Only one thing can be done at a time. So, if half a dozen things are waiting to be completed during a given period of time, the question arises in what order they are to be tackled. For example, if a student has to answer six questions in a question paper and the time allowed is three hours, should he tackle the questions in the sequence in which they appear in the paper or in some other sequence in order to obtain the maximum marks possible? It would obviously be wrong to attempt the questions in the order in which they are printed. The student must rather begin with the questions which are easiest, which he can answer best and which carry the highest number of marks. The same principle applies in all kinds of work. "The real secret", says a great writer, "of how to use time is to pack it as you would a portmanteau, filling up the small spaces with small things"; in other words when there are a number of jobs to be tackled within a given space of time, the order of precedence should be determined by their relative importance, the most important and urgent things being tackled first and the less important jobs being attended to during the small intervals of the remaining time.

It is of great help if a schedule of the important things to be done during the course of the day is prepared each morning, or better still the previous night, and they are tackled first thing in the morning when the day's work begins, the

remaining work being taken in hand after the more urgent business has been dealt with. The introduction of a time-table in work enables more work to be done in a given time and saves the worker from a sense of hurry and worry.

A person would practically double his time if he draws up a schedule of work, begins each task right away, and completes everything punctually.

10. DIVIDE BIG JOBS INTO PARTS

Occasionally there are big jobs to be done, difficult problems requiring a great deal of time and thought. In such cases it is best not to grapple with the whole lot at once. We should rather divide the problem into its component parts and tackle one part at a time; just as a man who has sticks to break would take them one at a time and not a whole bundle of them, and it is only by climbing step by step that one may hope to reach the summit of a mountain. A task too long to be accomplished at one stretch may appropriately be divided into stages, to each of which one's whole attention should be devoted in turn, beginning with the part which needs immediate action.

This advice is particularly useful when one is undertaking a new job; in the earlier stages too difficult objectives should be avoided, as failure is likely to do a great deal of harm by destroying self-confidence. Thus young poets would be well-advised to write short poems rather than epics. Similarly it would be convenient to write the history of a country period by period, beginning with the one best known to the writer. (*To be continued*)

The Secret of God

-By D. Krishna Iyengar

Scientists and thinkers like Hume, Huxley, Harrison, Haeckel, Bradlaw and Tyndal argued against every theory of religion and said all phenomena, both physical and mental, are due to physical laws, but not due to the existence of an extra Cosmic being like God. They conclude that sciences like Physics, Chemistry and others, explain every change on earth and suppose the existence of God as an illogical superfluity. Many of our people are being carried away by such thoughts, converting themselves into "Thought-slavery and thoughtless slavery."

Are not, the bright orb of the sun, with its wreath of thousand rays journeying through the sky, transmitting heat, light and vitality, and the silvery moon with its cool and soothing rays travelling in the sky like the sun, making the nights appear glorious and golden, the creation of God? The sun revitalizes the grass, the trees, the corn and infuses new life into all beings. The moon makes the whole earth, as if immersed in nectar with its bright lustre and charm. If the sun does not shine, what would be the result? No corn to eat; no fruits to feed; and no water to drink. The Vedas say that the sun, moon, heaven and earth were all created by God.

सूर्याचन्द्रमसौ धाता यथापूर्वमकल्पयत् ।
दिवं च पृथिवीं चान्तरिक्षमथो सुवः ॥

When we think of the evolution of life and the organic world like Jarāyuja, Aṇḍaja, Swedaja and Udbhijja (*i. e.* viviparous, egg-born, sweat-born and sprouting from

the earth) it is simply marvellous. The combination of the male and female elements, bringing forth a living organism called Jīva, is wonderful. The power that supports the living creatures, like human beings, animals, birds, worms and insects, the power that enables the ants to ascend, birds to fly, and human beings and animals to walk is also mysterious. The whole creation of the universe is full of charm and mystery. This purposive creation has infinite power and it is all-existent, all-intelligent and all-blissful (सच्चिदानन्द). This indescribable single power is called by thousand names, such as, Bhagavān, Paramātmā, Nārāyaṇa, Parameśwara, Vāsudeva, Jehova, Khuda, Allah and so on.

The proofs of existence of God are not far to seek. A man, having lived a pious life, full of sacrifice and devotion, may get into luminous hours, when he can see the yonder side of physical death and thus get into the state of Higher Mind. All our great sages were doing this in days of yore and thus saw face to face the enactment of their Prārabdha, because it could be unavoidable. These great people have given out their experiences and feelings they felt during the state of super-higher-mind and have spoken of the existence of God. This has strengthened our faith and made us to adopt right method of making Mokṣa our own.

Great prophets all over the world, in their quest of God, have renounced all material comforts and selfishness, subjected themselves to tyrannous tortures and mortifications from cruel people. But in the end, they stood unimpeachable by their undisputed learning, wealth of realization, and height of love towards God. Without trust man cannot live. The business of the world from hut to palace, from the street to the throne cannot pull on without trust. But it is worthwhile considering the trustworthiness of the people who make such statements. The veracity of our ancient sages and great prophets need not be doubted. They have testified to the existence of departed spirits and to the God Supreme.

Vedas affirm that human eyes cannot perceive Him:—

न संदृशे तिष्ठति रूपमस्य
न चक्षुषा पश्यति कश्चनैनम् ।

"No one can see Him with his eyes but every one can realize Him with a purified intellect after purging his mind of all evil propensities." That was the reason why Arjuna was given Jñāna-chakṣus by Lord Kṛṣṇa to see His Viśwarūpa. Every one can see God, if only he can cleanse his body and mind and purify his intellect.

An illuminating exposition of God has been narrated in *Bhāgavata*. King Janaka says, "Oh Seers, you are well-versed in theology. Be pleased to explain an accurate idea of that Supreme Being Paramātmā or Parabrahma." The sage Pippalāyana replies in the following way: "O King, know that Nārāyaṇa is responsible for the creation, maintenance and destruction of this universe, though He is attributed to no cause. He inspires and stirs the body with its sense-organs (इन्द्रिय) and the heart (हृदय) to do their functions. Sparks cannot penetrate the fire and in the same way human mind, speech, eyes, intellect and organs cannot

comprehend that ultimate principle or Reality. He is beyond human approach and description. He was never born and never dies. He does not grow or diminish. He is immune from birth and death. He is present everywhere at all times. He is imperishable and all-knowing.

यस्तु सर्वाणि भूतान्यात्मन्येवानुपश्यति ।
सर्वभूतेषु चात्मानं ततो न विजुगुप्सते ॥

The Vedas, Purāṇas and other sacred literature all unanimously declare that this Supreme Being (Deity) is immanent in fire, in water, in air, and in the whole universe, in the human mind, in all herbs and plants and in all living creatures on earth.

Prahlāda says, "O Dānavas ! be true and devoted to Śrī Hari. He is the Soul and Lord of all living beings. He believes that all our fellow-beings are as susceptible to pleasure and pain as you are. The Daityas, the Yakṣas, the cowherds, even beasts and birds have indubitably attained salvation through devotion to Lord Achyuta. To be solely devoted to Him and to feel His presence in all beings is the *summum bonum* to be attained in this world." (*Bhāgavata* VII. vii. 53-5)

God is the Present Need

God is the health of His people. God is infinite life. Let us hold to the Spirit of God, demonstrating itself in life everywhere. That is what the scientific world is preaching today, and we cannot get away from this proposition of the omnipresence of the one life. There is nothing else to come but the Spirit of Truth. We do not look for another. We know that the Spirit of Truth is here. It has always been here, but we have turned our face in another direction. We have looked somewhere else rather than to the Spirit of Truth. The Spirit of Truth is in the midst of you. It is in you, and you will never have peace of mind, you will never have success in any way, you will never have health of body, you will never have anything satisfactory until you demonstrate its presence and its power in your life.

—*Charles Filmore.*

"Why the Husband is Dear ?"

By Basanta Kumar Chattopadhyaya

We find that in the course of the discourse given by the sage Yājñavalkya to his wife Maitreyī on the eve of his renouncing the world, he said:—

न वा अरे पत्युः कामाय पतिः प्रियो भवत्यात्मनस्तु कामाय पतिः प्रियो भवति ।

(*Br̥. Up.* II. iv. 5)

"A husband is not dear for the pleasure of the husband; but the husband is dear for the pleasure of the self."

Śankarāchārya has said that here the word 'काम' means necessity (प्रयोजन). He has explained this passage to mean that the husband does not become dear for the satisfaction of the husband, the husband becomes dear for the satisfaction of the self (wife). This passage is followed by other passages in which it has been said that the wife does not become dear for the pleasure of the wife, but for the pleasure of the self; in this way mention has been made of the son, wealth, the Brahman, the Kṣatriya, etc. and finally all objects of desire. In this connection the following passage is quoted from the commentary of Śankara:—

'अमृतत्वसाधनं वैराग्यमुपदिदिक्षुर्जायापतिपुत्रादिभ्यो विरागमुत्पादयति तत् संन्यासाय । ×××प्रसिद्धमेवैतल्लोके; पत्युर्भर्त्तुः कामाय प्रयोजनाय जायायाः पतिः प्रियो न भवति । किं तर्हि । आत्मनस्तु कामाय प्रयोजनायैव भार्यायाः पतिः प्रियो भवति । ××× तस्माल्लोकप्रसिद्धमेतत्— आत्मा एव प्रियो नान्यत् । ×××गौणी अन्यत्र प्रीतिरात्मन्येव मुख्या । ×××तस्माद् आत्मा वै अरे द्रष्टव्यः ।'

"In order to teach detachment which is the means of attaining immortality this passage removes attachment for wife, husband, son, etc. so that the object of desire may be renounced. It is well known in this world that the husband does not become dear to the wife for the necessity of the husband. What then ? The husband becomes dear for the necessity of the wife. Hence the object which is really dear is the soul. Hence the soul should be known."

Obviously Śankara means that the wife loves the husband not because her love will please the husband but for the satisfaction of her own desire.

But Rāmānuja has differently explained the above passage. He has quoted and explained the above passage in the course of his commentary on the Brahmasūtra I. iv. 19 (वाक्यान्वयात्). He has explained thus. The husband becomes dear to the wife not because he desires or resolves, "I shall be dear to my wife," but because Brahma (or God) wills that the husband will be dear to the wife. According to Rāmānuja काम means "will" and in the passage आत्मनः तु कामाय the word आत्मा means परमात्मा or Brahma. According to Śankara the word आत्मा in this passage means जीवात्मा, which, according to Śankara, is the soul associated with the mind, body, etc. The pleasure or satisfaction which arises from the association of the husband and the wife is the pleasure of the individual soul and not the supreme Soul. Rāmānuja's interpreta-

tion accords better with the passage of the Upaniṣad which is subsequent to that which has been quoted above. The subsequent passage is:—

आत्मा वा अरे द्रष्टव्यः श्रोतव्यो मन्तव्यो निदिध्यासितव्यः ।

"The Ātmā is to be seen (for this purpose), one should first hear about the Ātmā from competent persons, then discuss about the Ātmā, and then meditate continuously on the Ātmā."

आत्मनि खल्वरे दृष्टे श्रुते मते विज्ञाते इदं सर्वं विज्ञातं भवति ।

"When the Ātmā is seen as a result of hearing, discussing and meditating on the Ātmā all the world becomes known."

Obviously this can be said of the supreme Soul and not of the individual soul. As we have observed before, according to Rāmānuja the word Ātmā refers to the supreme Soul while according to Śankara it refers to the individual soul.

Rāmānuja further observes that if the preceding passage had meant that the husband is dear because of the satisfaction of the wife, it would not have followed therefrom that the wife should try to realize the nature of her own self; for, we find in the world that people search for the object which gives them pleasure; nothing is gained by knowing the nature of that which gets pleasure. Hence it would not be reasonable to interpret the above passage to mean that because the husband is dear to the wife on account of the satisfaction he gives to the wife, hence the wife should try to realize her own self. The passage should be so interpreted as to make it clear why one should try to realize the Ātmā leaving aside all objects which are generally considered to be dear, e. g., the husband, the wife, wealth etc. And that interpretation is this: the husband, the wife, the son, the wealth, etc. often make us unhappy; it is only occasionally that they make us happy; the cause of the happiness which we get from such objects is not inherent in those objects,—the real cause is Brahma (परमात्मा) whose nature is infinite joy; hence we should try to realize the nature of that Brahma who being Himself infinite joy, is also the ultimate source of what little joy we get from our relatives or our possessions. वित्तपुत्रपतिजायादीनां सातिशयदुःख-मिश्रकादाचित्कप्रियत्वमनुभूयमानं न पत्यादिस्वरूपप्रयुक्तम्; अपितु निरतिशयानन्दस्वभावपरमात्मप्रयुक्तम्। अतो य एव स्वयं निरतिशयानन्दः सन् अन्येषामपि प्रियत्वलेशास्पदत्वमापादयति स परमात्मा एव द्रष्टव्य इत्युपदिश्यते ।

As a result of our worshipping God in this or in previous births we get some joy from association with our relatives. If we did not worship God before and committed sins instead, we get unhappiness from the association with such relatives.

That God is the source of all joy has been stated elsewhere in the Upaniṣads:

एष हि एव आनन्दयाति ।

(*Taittirīya-Upaniṣad* II. 7)

The interpretation of Rāmānuja seems to be more satisfactory. According to the other interpretation there is no unselfish love in this world, all love is purely selfish. But it is not necessary to take such a pessimistic view of humanity if we accept the interpretation of Rāmānuja.

Make Me a Blessing, Lord

Make me a blessing, Lord! Help me
To help those needing help, to be
A blessing to my fellow men.
Instruct me when to speak and when
To hold my speech, when to be bold
In giving and when to withhold;
And if I have not strength enough,
Then give me strength. Lord, make me tough
With my own self but tender toward
All others. Let there be outpoured
On me the gentleness to bless
All who have need of gentleness.
Give me a word, a touch to fill
The lonely life, faith for the ill,
And courage to keep hearts up though
My own is feeling just as low.
When men have bitter things to meet
And quail and would accept defeat,
Then let me lift their eyes to see
The vision of Thy victory.
Help me to help; help me to give
The wisdom and the will to live!

—James Dillet Freeman

Regd. No. A. 334.

Ornament of the Globe

कामः क्रोधश्च लोभश्च मोहो मद्यमदादयः ।
माया मात्सर्यपैशुन्यमविवेकोऽविचारणा ॥
अन्धकारो यदृच्छा च चापल्यं लोलता नृप ।
अत्यायासोऽप्यनायासः प्रमादो द्रोहसाहसम् ॥
आलस्यं दीर्घसूत्रत्वं परदारोपसेवनम् ।
अत्याहारो निराहारः शोकश्चौर्यं नृपोत्तम ॥
एतान् दोषान् गृहे नित्यं वर्जयन् यदि वर्तते ।
स नरो मण्डनं भूमेर्देशस्य नगरस्य च ॥
श्रीमान् विद्वान् कुलीनोऽसौ स एव पुरुषोत्तम ।
सर्वतीर्थाभिषेकश्च नित्यं तस्य प्रजायते ॥

(*Skandapurāṇa, Prabhāsa-Khaṇḍa*)

"Concupiscence, irascibility, avarice, infatuation, the habit of drinking, arrogance, etc., hypocrisy, jealousy, backbiting, imprudence, idiocy, obtruseness of mind, libertinism, frivolity, voracity, over-exertion for achieving mundane objects, inertia, transgression, blind malice, slothfulness, procrastination, illicit connection with another's wife, over-eating or fasting, melancholia and thieving are evils, O noble king, which should be scrupulously eschewed. A man who leads the life of a householder ever abstaining from the afore-mentioned evils is a veritable ornament of the globe, of his own country as well as of the town he resides in; nay, he alone is truly rich, erudite, of noble birth and the best of men. He earns the merit of daily immersion in all the sacred waters."